THE NEUTER GENDER IN BHADARWAHI.

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Abbreviations.

Bhad.   Bhadarwāhī (general, referring to all the dialects of Bhadarwāhī).

Bhal.   Bhalesī.

Bhiḍ.   Bhiḍḷaī.

Guj.   Gujarātī.

Khas.   Khasālī.

L. S. I. "The Linguistic Survey of India" by Grierson.

n.   Neuter.

Pañj.   Pañjābī.

Skr.   Sanskrit.

Phonetic Note :—

The transcription followed in Bhadarwāhī words is the one sanctioned by the International Phonetic Association. In the transcription of Sanskrit and Gujarātī words, however, the usual transliteration scheme has been followed. The following symbols may be particularly noted :—

Vowels :—

ε, ε·. Bhad. ε sounds like English ε in "bed," ε· like French ε in *hier* "yesterday". These ε, ε· are separate phonemes, cf. Bhiḍ kεr "do" but kε·r "the thorny leaf of deodar."

ɔ, ɔ·. ɔ is shorter but more open than ɔ·. ɔ as in Bhiḍ. bəroppəṇ "greatness" sounds like ɔ in French *bonne pomme* "good apple," though the rounding of the lips is not so marked as in the articulation of its French correspondent. ɔ· as in Bhad. ghɔ·ṭ "stone" sounds like English ɔ: in "all," but is more open.

y. This y as in Bhiḍ. **pyrb** "East" sounds somewhat like French y in "pure", but in quick speech is hardly to be distinguished from normal **u**. It sounds much more like u than **i**.

φ. This φ, as n **'pφku** "a woman's paternal home" is a contracted ɔ·ʊ, and sounds much more like ɔ· than **e** or **u**. It is more open than its French correspondent.

Consonants :—

There occur in Bhad. composite consonants like ḷ, ḍḷ which should require special symbols. For they are not mere lateral plosion of ṭ and ḍ. In monosyllables as in ṭḷat "grass." ḍḷat "sickle" the ḷ element is scarcely heard, it is a mere breath (especially after ṭ), sounding somewhat like Welsh +, but in polysyllabic words like Bhad. ʝʌnṭḷukkhəl "machine for crushing paddy" bhiḍḷái "Bhadarwāhī," the ḷ is more appreciably heard while the first element ṭ or ḍ is scarcely heard in quick speech.

dz. This dz as in *Bhiḍ.* **bidz** "seed" does not differ much from z, but the tip of the tongue touches the teeth-ridge, and there is not so much breath as in the case of ordinary z. Considering the historical connection of the sound with skr. j, dz has been used in the transcriptions.

The Neuter gender in Bhadarwāhī.

Only two modern Indo-Aryan languages, *viz.* Gujarātī and Marāṭhī are hitherto known to possess the neuter gender.[1] My investigations, however, show that the neuter gender exists as a complete system in the three dialects of Bhadarwāhī, *viz.* in Bhadarwāhī proper (which, in order

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1. Beames. A Comparative Grammar of the modern Aryan languages of India II, p. 147.

to distinguish it from the other two dialects, I shall call
Bhiḍḷai, as it is so called by the speakers themselves)
Bhalesī, and Khasālī[1]. The neuter gender, however, does not
exist in Pāḍarī, which L. S. I. has classified under
"Bhadarwāhī Group"[2].

The striking features of the Bhad. neuter are the
nominal and adjectival terminations, the plural in the
former, and both the singular and the plural in the latter.
Thus the plural of Bhad. gʌhr "house" (neuter) is 'ghʌrã but
that of sʌpp "serpent", which is masculine, is simply sʌpp.
Again, the singular neuter adjectival termination is u, while
the plural is ã, as Bhiḍ. 'bʌ·ḍḍu ghʌr "a large house" pl.
'bʌḍḍã 'ghʌrã "large houses." The *masculine* adjectival
terminations, however, are o (sg.) and e (pl.), as 'bʌḍḍo
sʌpp "a large serpent," 'bʌḍḍə sʌpp "large serpents." Similar
grammatical features exist as a complete system in Bhad.
pronouns and verbs, as we shall see presently. That
Bhad. neuter generally corresponds to Skr. and Guj. n. will
be shown by the following vocabularies:—

I Bhiḍ. vocabularies occurring in the neuter gender:—
'ʌgn-kuṇḍ—the front cavity of a domestic fireplace.
'ʌṅgən—courtyard pl. 'ʌṅgnã.
'ʌmbər—sky.
'ʌmlʌṭṭu—yeast.
'ʌmlu—N. of a palatable sour meal.
ʌnn—grain.
ãdhəru—darkness.

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1. This dialect, not mentioned in L. S. I., has been discovered by me during
my recent Himalayan tour. It is spoken in a region called *Khasali* or *Khasal*
near the Western Frontier of Bhadarwah. The inhabitants are called *Khasali*,
Khas or *Khas* "rustic or barbarous people".

2. Vol. IX, Part IV, pp. 881 ff.

'ākhor—fruit of the walnut tree, **pl.** 'ākhurã. The walnut *tree*, however, as in skr. idiom, is masculine, and its plural is simply 'akhor.

ɑləs —(1) laziness (2) yawning.

ãṇ—hail.

ɑsən—the "seat" (backside) of a *pyjama*.

'ɑʃi—the mouth.

'ɑṭṭu—flour.

bʌṇ—forest

bʌndu—(1) betrothal (2) the present given to the fiancée on betrothal.

'bʌcən—speech, words of the wise.

baṇ—a kind of rush for rope-making Pañj. *vāṇ*.

bidʑ—"seed," pl. 'bidʑã.

bʌṇ—the warp in a loom.

biʦhāṇ—bed.

bhʌḍɟ—shaving of the head etc. in mourning.

bhʌɟən—hymn.

bhʌtt—cooked rice.

'bhɑru—charges for grinding corn pl. 'bhʌrã.

bhut—ghost, pl. 'bhutã.

chʌɟ —a winnowing basket.

chʌtən—the roof of an *almirah*.

'dʌkkhəṇ - south.

'dʌrʃən—sight (of a holy or respectable person or God).

daṇ—charity.

dar—door, pl. 'darã.

dʌū—a tether.

dadʑ—dowry.

d'ɪʃeṇɪk—ceremony of the tenth day after death.

dòdəlu —a vessel to coagulate milk,

ˊdʊd —milk, pl. dʊ'ddã.

dhʌṇ —(1) wealth (2) flock of sheep and goats.

dhə'ṇalu—milk and milk products.

dhaṇ—paddy.

dhɪɑn—contemplation, attention.

ḍəran—a scarecrow in cultivated fields.

ḍol—a pail to fetch water.

dhʌkkəṇ—lid of a box.

ḍ̃at—a sickle.

gʌl throat.

gɪ̍d—jackal, pl. 'gɪddã.

git—song.

gir —goitre.

gʊggəl—incense.

ghʌr—house, pl. 'ghʌrã.

ghi—clarified butter.

hʌḍḍ—bone.

hoəḍoṛ —bone, pl 'həḍoṛã.

ˎ Jʌntər—amulet.

Jʌṇtḷ—spinning wheel.

Jennū—the sacred thread.

kʌmm—work, but cf. kʌrm " the *kriyā* ceremony,"
      which is masculine.

kʌmməl—blanket. This word is used both as mascu-
      line and n. as it is in skr. (*kambala*).

kəpal—forehead.

kirtən — the singing of hymns in a procession.

kubb—a hump on the back.

kul—sub-caste or family, pl. 'kulã.

kəṛà—the iron pan for boiling milk etc.

kʊ'ʃʌgṇ—bad omen.

kʊtər—dog, pl. kʊtrã.

'khɪllu—land lying fallow.

lʌgn—auspicious time for marriage.

lʌkk—the waist.

lɑlət—greed.

'lɪkər—cloth, pl. 'lɪkr̥ā.

lɛ·n dɛ·n—transaction.

lɔ̃u—iron.

luņ—salt.

məhurt—auspicious time.

'mʌndər—a temple.

mʌdzz—a waist-band or girdle.

məʃaņ—a place for burning the dead.

mɑs—meat.

'mat̪t̪hu—a boy, pl. 'mat̪t̪hā.

mukh—the end of a beam, ladder etc., pl. *mukkhā*.

mull—price.

musəl—a pestle.

mut̪ļ—urine.

nʌkk—nose.

nʌʃt̪—ruin.

nʌũ—name, pl. nʌũā. The *semi-tatsama* *nām*, however, is used as masculine.

nāŋgəl—the wooden "sole" in which the ploughshare is fixed.

nɑt̪—a dance.

nɪ'haņ—bath.

'nɛ·ʃu—elopement.

o'kɑlu—ascent, height.

pʌcchəm—West.

pʌllər—grey hair, pl. pʌllr̥ā.

'puņⁱ—water.

pet̪·—abdomen, stomach.

pɪɑl—the lower world skr. *pātāla*.

pɪtək or pɪtɪk—the 15th day ceremony after death.

pṏhər—tail.

'pøku—a married woman's parental home.

pyrb—East.

'phalar—the hole in the "sole" in which the plough-
share is fixed.

phull—cataract (in the eye).

rɪn—debt.

rũ—cotton.

sʌrg—heaven.

sʌt̪—truth.

sukh-sãd—welfare.

'supṇu—a dream.

sut̪l—thread, yarn.

'sut̪lu—amulet.

ʃʌgṇ—omen.

ʃʌm'ʃan—the place where the dead are burnt.

ʃʌp or ʃʌp—the bier including the corpse, pl. 'ʃʌpã.

ʃʌstr—weapon, pl. 'ʃʌstrã.

ʃɑg—vegetable.

ʃaʃtər—ṡastra.

'ʃɛccu—a model in an iron foundry.

'ʃɛt̪t̪u—in an oil-mill the oil-cake which remains after
the oil has been pressed.

ʃē·kəɾ—the bark of a tree.

ʃllu—cold, coldness.

ʃɪŋg—horn.

ʃɪrēt—the head of the bed.

ʃɪt—ague.

tʌl or tʌll—ground, floor.

tɪ'har—festival, pl. tɪ'harã.

tirth—a place of pilgrimage.

tᴜttər—face

thᴜk—spittle.

tᴧkk—an ornament worn on top of the head, Pañj. cᴧน̃k.

tᴧmm—leather.

tɪr—delay.

'tsitsu—nipple of the breast.

tshᴧl—deception.

'tshᴧannu—a sieve.

ṭᴧbbər—family.

ṭɛppu—a small cap.

'ṭɪkku—the tilak mark on the forehead.

'ṭ͡lᴧɡru—light.

ṭ͡lɑm—copper.

ṭ͡lĭ'ɛṇək—intermittent fever after every third day.

ṭhɑᴜ—a hamlet.

ᴜkkhəl—mortar.

ᴜḍl—otter.

ᴜ'dhɑr—loan.

ᴜttər—North.

u'pɑm—proverb.

dzᴧl—water.

dzᴧr-dzᴧŋɣəl—an impassable forest.

dzᴧrm—birth.

'dzɑɡru—vigilance (waking) for some religious purpose.

dzɑl—net.

dzɑṛ—barren soil.

dzil—the root of a plant.

dziṇ—life.

dzhᴧll—bush.

A comparison of the above words with the corresponding Skr. and Guj. vocabularies will show that Bhiḍ. neuters

generally correspond to Skr. and Guj. neuters. Bhiḍ., however, shows certain points of divergence from one or both of these parallel languages: --

(*a*) Bhiḍ. names of towns and countries, unless they are feminine, are in the neuter gender. *e.g.*, the following words are all n.:—

bhiḍɟà—Bhadarwāh.

bhəlɛ·ʃ
or } --Bhales.
bhəlɛ̄iʃ

'tʂʌmbu--Chamba.

'ʤɛmmu—Jammu.

ʌmbəsər—Amritsar.

lʌ'hoʻr—Lahore.

'sɪri nʌgər -- Srinagar.

kəl'kʌttu-- Calcutta.

kəb'lɑs— N. of a holy mountain.

hʌr'dwar—Hardwar.

'ɟʌgən nath – Jagan Nath.

Thus "I have seen Jagan Nath will be translated in Bhiḍ. as mī 'ɟʌgən nath lɑ̀əru (and not lɑ̀əro which will be masc.) ɛ. The genʲer of jagan-nātha (Guj. jagan-nātha) both in Skr. and Guj. is masc.

(*b*) There are several words which are masc. in Skr. but n. in their corresponding Bhiḍ. forms *e.g.*, the following are all n.:

bādər—mokey, pl. 'bādrā.

bhʌrm - suspicion. The corresponding word both in Skr. and Guj. is masc.

di'ʃaɳək—the tenth-day ceremony after death. Skr. das'āha·, and Guj. dāśah are masc.

ˈd̪ebu—husband's younger brother. Skr. **devara**—and Guj. **diar** are masc.

d̪lʌũ—village. Skr. **grāma**—is masc., but Guj. **grām** like its Bhiḍ. correspondent is n.

gʌl—throat. The correspondent word both in Skr. and Guj. is masc.

gʌṇd̪—an infectious ulcer attacking sheep and goats. Skr. **gaṇḍa**—"a wound" is masc.

hʌt̪h— obstinacy. Skr. **haṭha**—is masc; Guj. **haṭh** is masc or fem.

kɑu—a crow. Both the Skr. and Guj. correspondents are masc.

ˈmɛ̃·d̪õ—frog. Both the Skr. and Guj. correspondents are masculine.

mʌntʃ]—an incantation. Skr. **mantra**—and Guj. **mantr** are masc.

nø:l—a mangoose. Skr. **nakula**- and its Guj. correspond-dent are masc.

ˈsɛ̃·sɑr—the world. Skr. **samsāra**—and Guj. **samsār** are masc.

sʌrg—Heaven. Guj. **svarg** is also n., though Skr. **svraga**—is masc.

ud̪]—Otter. Skr. **udra**—"otter" is masc.

(*c*) Some words, however, though n. in Skr. are masc. in Bhiḍ. Thus the following Bhiḍ. words are all masc. :—

ˈʌkkhər—a letter (of the alphabet). Guj. **akṣar** is also masc., but Skr. **akṣāra**—is n. .

bɛ·r— enmity. Skr. **vaira**—and Guj. **ver** are n. .

bhʌss—dust. Skr. **bhasman**—is n., while Guj. **bhasm** is fem.

dʊkh—pain. It is curious that both Guj. and Bhiḍ. dʊkh are masc., while both Guj. and Bhiḍ sʊkh are neuter.

mʌn—mind. Both the Skr. and Guj. correspondents are n. .

mɪtl—friend. Guj. mitr is also masc.

tɪl—a kind of oilseed.

te·l—oil. Guj. tel like Skr. taila—is n. .

phʌl—fruit in general (not an individual fruit). Guj. phaḷ like Skr. phala—is n. . For an individual fruit Bhiḍ. uses the word meo.

Bhiḍ. and Guj. genders also differ in the following words, all the Bhiḍ. words being n. :—

Bhiḍ.

aṭṭu—flour, Guj. āṭo (masc.)

bhʌtt̄—cooked rice. Guj. bhāt (fem.).

gʊr —molasses, Guj. guḍ (masc.).

kəpal—forehead, Guj. kapāl (masc.).

kʊbb—a hump on the back, Guj. kubj. (masc.).

kʊtər--dog, Guj. kutro (masc.).

lʊlət --greed, Guj. lālac (fem.).

naṭ—a dance, Guj. nāc (masc.).

tɪkku -a tilak on the forehead, Guj. tikko (masc.).

ʊ'dhar—loan, Guj. udhāro (masc.).

dzʌrm — birth, Guj. janam (masc.).

dzal—net, Guj. jāl (fem.).

The above words show the strong tendency of Bhiḍ. to Neuter. That this tendency is still alive is further confirmed by the following examples from Arabic, Persian and English loan-words in Bhiḍ. all of which have the n. gender:—

ənam —reward, Guj. inām (n.).

'asman - sky, Guj. āsmān (n.),

ɪmtɪhaɳ—examination.

gʊ'man—pride, Guj. *gumān* (*n.*).

ɟəhaz—ship.

kʌɳ'kal—a poor man.

kakəl—paper, Guj. *kāgal* (masc.).

ɔ·saɳ—gratitude, obligation.

pɛ·c-kʌʃ — a screw-driver.

pʊ'lad — steel.

sʌbr —patience, Guj. *sabar* or *sabur* (fem.).

saɟ—implements and appliances used in connection with the cow.

ʃʊkər— gratitude.

ʃʊn'ʃaɳ— wilderness.

tʌɟɟəb—wonder.

tak—a niche.

bʌʈən—a button.

əpreʃən—a surgical operation.

There is a large number of Bhiḍ. neuters ending in sg. ð[1] and pl. -u or ã *e.g.*

əɳ'agarð —coal, pl. əɳ'garã.

'aʈhð—strawberry.

'bɛ·rð—the common berry fruit "zizyphus jujuba," *pl.* 'bɛ·rã.

'bɪbr̥ð—poppy-head, pl. 'bɪbr̥u.

'caɳð —the peach fruit, pl. 'caɳã   The peach *tree*, however, is fem.

'cir̥ð— apricot.

'dɔpphð—the rind of a fruit, pl. 'dɔpphã.

'ḍhellð   a clod, pl. 'ḍhɛllã.

'ḍhlēʈhð – gum of the teeth, pl. 'ḍhlēʈhu.

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1. The o in this -ð however, is somewhat more open than õ, and should be strictly speaking transcribed as ɔ̃

'gʌbbõ—sheep or goat, pl. 'gʌbbã.

'gelrõ
  or }—tonsil, pl. gɛ̀'lru.
'gɛ̀lrõ

'gʊɟrõ —raw apricot, pl. 'gʊɟru.

'gørõ - cattle, pl. 'gøru.

guõ—the fruit of a tree called gū (the *tree* being masc.) pl. guã.

'hʌḍḍõ—bone, pl. 'hʌḍḍã.

'jɛˑbõ—a cup-like appliance to gag cattle, pl. 'jɛˑbu.

'kʌŋkṇõ—bracelet.

kɛ̀rõ—a piece of wood, pl. kɛ̀'ru (for wood in general.)

'kɪmmõ—or 'kɪmlõ—name of a fruit.

'kykṛõ —a young cock, pl. 'kykṛu.

'khɛˑkhṛõ—cheek, pl. 'khɛˑkhṛu.

'mɛ̃ˑḍõ—frog, pl. 'mɛ̃ˑḍu.

'mɛ̃ŋgṇõ—the dung of goats, pl. 'mɛ̃ŋgṇã.

'mɛˑ̃bhõ
          or—firebrand, pl. 'møbhu.
'møbhõ

'pʌtlõ—leaf.

'pɛkhrõ—bird, pl. pɛkhru.

'pɛˑpṛõ—moth or butterfly, pl. 'pɛˑpṛu.

'pɔṇthõ—eyelash pl. 'pɔṇthã.

'pørõ—a flock of sheep and goats, pl. 'pøru.

phʌɲ'ghõ—the wing of a bird, pl. 'phʌŋgã.

p'hegõ—fig, pl. 'phɛˑgu.

'phɛ̃ˑtõ—rafter, pl. 'phɛ̃ˑtu.

'phuṛõ—flower, pl. phyṛu.

rədʑɛttõ—a rope, pl. ɪdʑɛttu.

'ʃɛˑkṛõ—rind or bark, pl. 'ʃɛˑkṛã.

'ʃɪllõ—ear of corn, pl. 'ʃɪllã.

ʃɛṛõ—apricot, pl. ʃɛ̀ṛu.

tiǔ'dŏ —N. of a fruit.

'ʦɛkkrŏ—the ruddy goose, pl. 'ʦɛkkru.

'ʦŏjŏ

or—apple, pl. 'ʦŏjǎ.

ʦoiŏ

'ʈhyṇʈhŏ --the black mushroom called 'guⅽchi in Pañj., pl. 'ʈhyṇʈhu.

The suffix ŏ serves not only to indicate the neuter gender, it is also used as a Diminutive.

The Diminutive in Bhiḍ.

This is formed by the addition of various suffixes, and it has generally the neuter gender. The following suffixes may be mentioned, all the words noted being in the neuter gender:—

(a)   -ŏ—'ʣhʌllŏ—a small bush, from ʣhʌll (n). bush.

(b)   -ṛŏ—'gɪdṛŏ—a small jackal, pl. gĩdṛǎ.   An ordinary jackal is gɪdd (n).

'øʈhṛŏ—a tiny lip, pl. 'øʈhṛu.

(c)   -ɛũ

bɪ'lɛũ – a small cat (an ordinary cat being called bɪ'lᷓao masc.), pl. bɪ'rᷓa.

dʌṛ'ʣɛũ —"beard-burnt"—a term of abuse for children, pl. dʌṛ'ʣᷓa.

gədhɛ̃u—a small donkey.

get'lɛ̃u—a small hole, pl. getlɛ̃ũᷓa.

meʈh'lɛũ—a boy just born pl. meʈh'lɛũᷓa.   This word is an example of a Diminutive of a Diminutive.   For 'maʈʈhu "boy" (already n.) has the ordinary diminutive 'meʈʈhølu (pl. meʈh'lʌũᷓa) meaning "a young boy", while a very young boy (just born) is called meʈh'lɛũ.

sep'lɛũ—a very very young serpent, pl. **sep'lɛ'wã**. Here
we have a Diminutive of "the third
degree." Thus

sʌpp (masc.)—an ordinary serpent.

'sʌpṇu (*n*)—a young serpent.

'seppøṭu (*n*) – a very young serpent.

sep'lɛ͂ũ (*n*)—a very very young serpent (being younger
than 'seppøṭu).

Again, ʤhɛ'lɛ͂ũ (a very small bush) is Diminutive of
'ʤhʌllõ, which is already a Diminutive of
ʤhʌll.

(*d*)   -ṛu or ru

ghʌ'ṛelṛu—a small pot, pl. ghʌ'ṛelṛã.

nɛ'ʃøntṛu—a young man eloping with a girl, pl.
nɛ'ʃøntṛã.

'poṭlṛu—a young grandson, pl. 'poṭlṛã.

'bheṇeru—a young brother, pt. 'bheṇerã.

(*e*)   -u

'sʌpṇu—a young serpent.

mɛ͂tu –a young Mehta (title), pl. m'ãtã.

(*f*)   -ṇu or nᴜ

'symṇu—a young miser, pl. 'symṇã.

'ʦoṭṭnu—a young adulterer, pl. 'ʦoṭṭnã.

(*g*)   But the most frequent dim. suffix is -ṭu, pl. -ṭã,
e.g.

bə'cheroṭu—the tiny young one of a mare, pl. bə'cheroṭã.

bə'ziroṭu — a very young Wazir (hereditary title), pl.
bə'ziroṭã.

'bɪ'lɛ'øṭu—the tiny young one of a cat, pl. bɪ'lɛ'ɔṭã.

'bɪʦøṭu—a young scorpion, pl. 'bɪʦoṭã.

ɖᴜŋ'garoṭu—a young castrated male sheep, pl.
ɖᴜŋ'garɔṭã.

ɖɛˈgøʈu a very young tiger, pl. ɖɛˈgɔʈã.

ɖebøʈu – a young *devara* (husband's younger broth er),
    pl. ˈɖebɔʈã.

ˈɖhʲebbhøʈu —a young brown bear, pl. ˈɖhʲebbhɔʈã.

ˈɪtꬱhøʈu—a young bear, pl. ˈɪꞩhɪˈʈã.

ˈkɛˈøʈu—a young crow.

ˈlɛrøʈu – a very young bridegroom, pl. ˈlɛˈrɔʈã

ˈmɛmøʈu—a young maternal uncle, pl. ˈmɛˈmɔʈã.

ˈnɛˈtøʈu—a young relative, pl. ˈnɛˈtɔʈã.

pɪˈʈʲeˈøʈu—a young paternal uncle, pl. pɪʈˈlɛˈɔʈã.

ˈreˈdʑɔʈu—a young Rãjä, pl. ˈreˈdʑɔʈã.

ˈrɛˈøʈu— a young yuvarãj.

Proverb:—

kue ˈkɛˈøʈu ꬰaru.

rɑe ˈrɛˈøʈu ꬰaru

"To the crow a young crow is dear,
    To a Rãjä a young yuvarãj is dear."

Other neuter suffixes not indicating the dim. sense.

(1) A curious neuter termination occurs in ˈpɪtərã
    —ancestors (pl. only).

(2) -on (or) ɔˈn) occurs as a neuter suffix signifying
    "forest."

ˈgeron—a forest of Deodar trees (gɛˈr—Deodar tree).

ʃʌɖʲon—a thicket or wood of the ʃʌɖʲ plant (name of
    a pricking shrub).

ˈꞩɪuwon—a pine-forest.

(3)—ən occurs as a neuter suffix in həlõdən or

həlõdhən—the distribution of sweets etc when beginn-
    ing to plough the soil.

(4)—ʌü (or ʌõ)

    ˈkɛˈlʌü—Deodar oil.

ãʈ'māsʌū—the vital organs of a goat.

'khʌɲɟʌū – food, diet.

(5) – ũ

ɛ'lũ –gourd, pl. 'ɛ'lũã.

'dɛ'ɾũ—sour pomegranate, pl. 'dɛ'ɾʊã. The nasality may be traced to the *m* of Skr. *dāḍima*.

ʦobbiũ the suburban villages around Bhadarwäh town,

(6) The suffix -ɔppəɳ signifying **state** or **condition**, corresponding to Skr.—tva, is neuter in Bhad. The parallel suffix **paɳu** is neuter in Guj. also (*cf*. Guj. *aɲjāɳpaɳu* (n.) "ignorance", *adhikpaɳu* (n) "excess" etc). The following Bhiḍ. words, all neuter, may be mentioned:—

bə'ɾɔppəɳ - greatness.

bɛʊ'ɾɔppəɳ --insanity.

bu'ḍhɔppəɳ—old age.

gɛ'jɔppəɳ - abusiveness·

kə'nɛ'ʈhɔppəɳ —young age.

kʊɛ'ɳ'ʃɔppəɳ – womanhood.

mə'ʈhɔppəɳ —boyhood.

rɪɾka'ʈɔppŭɛ—vagabondage.

(II) Bhalesī vocabularies occurring in the neuter gender:—

As in Bhiḍ. the neuter in Bhalesī generally corresponds to Skr. neuter, with only minor differences here and there, *e.g.* while in Bhiḍ. *deo* "cloud" *buʈʈ* "tree" are masculine in Bhal. they are n., the forner being pronounced dɛu. In fact the main difference between Bhiḍ. and Bhal. is phonetic, as the vocabularies given below will indicate.

Another point of difference between Bhiḍ. and Bhal. neuter is the scarcity of the Bhiḍ neuter suffix -õ in Bhal., thus while Bhiḍ. has 'phuɾõ "flower" Bhal. has 'phʊɾɾu

"flower," *cf.* Bhiḍ. 'canō "peach," Bhal. can "peach." Bhiḍ. 'pAṭlō "leaf" Bhal pAṭl. This -ō in Bhiḍ. seems to be a later analogical addition, and Bhal. seems to indicate an earlier stage of the language.

A point of difference from the Skr. gender is that while the fruit of a plant has in Bhalesī usually neuter as in Skr., the **flower** follows the gender of the tree, *e.g.*, Bhal., ʊ'shar (N. of a plant) is masculine, its flower also called ʊ'shar is likewise masculine; Agg (N. of a plant with bright red flowers) is feminine: its **flower** is also feminine. This is a partial divergence from Skr., for in Skr. the gender of the flower as in *aśokam* (but *aśoka-*, (masculine)—the aśoka tree) is neuter, if the tree has the masculine gender.

Specimens of Bhalesī neuter words: —

'akhu—tear (from the eyes) Bhiḍ. 'ẽ·khu.

'alu—gourd, Bhiḍ. ẽ·lu.

a'ram—relief.

Ant'ral—the inner portion o" a house.

ɵpAs—indigestion.

as or 'asɪ—mouth. Bhiḍ. 'aʃi.

ɵdzirn—indigestion.

ɛk'pʊru—a one-storied house.

'bAdlu—rain.

'bʌnʊ—betrothal. The final 'ʊ is extremely difficult to hear. There is a rounding of the lips, but the sound itself is a very delicate ʊ.

'bAshuṛ—male calf, pl. 'beshʊṛu.

banɘr monkey, Bhiḍ. bădɘr.

'beɪral—the outer portion of a house.

bi—seed, Bhiḍ. bidz.

'buṇɘn—in weaving, the yarn which is put into the shuttle.

bʊṭṭ—tree. Bhiḍ. bʊṭṭ (masc.).

can—peach. Bhiḍ. 'caṇõ.

cʊ'kor—a square or rectangle.

dʌgd—jealousy.

dʌŋ'goṭ – a rope.

dɛ hɛ̃'ṇeru—a throw with the right hand in a certain
              game.

dɛu—rain. Bhiḍ. deo (masc.).

dʊar—door. Bhiḍ. dar.

dʊ'pʊru—a two-storied house.

dhɪnʊ'aɾ—a pen for sheep or goats.

dhuṇ—incense-holder.

ḍɛll—a heap of clay.

d͡Jahəṇ—eclipse.

d͡Jo—mixed meal for cattle.

'gɛṭṭaru – Name of a game in which girls play with
              marbles.

gil—goitre, Bhiḍ. giɾ.

gɔṭh—squatting-ground for cattle in a meadow.

ghʌṇ—hammer.

ghiu—ghee. Bhiḍ. ghi.

ghraṭ or ghəraṭ—flour-mill driven by water-power
              Bhiḍ. ḍhlaṭ.

hʌl'hɛiṭl—the whole apparatus of a plough.

hʌɾ—flood.

'hukəm—an order.

ɟuth – a crowd.

kə'bʌḍḍie—the game kabaḍḍī.

kəpa—forehead. Bhiḍ. kəpal.

'kʌɾu—the link of a chain.

'kʌṭɾu—the young one of a bear.

'kʌṭṭu—the young one of a buffalo, pl. 'keṭṭʊã.

kɛmm N. of a fruit. Bhiḍ. kìmm.

kor—a small rafter.

'kʊnnu—a kʊṇḍ or cistern full of water for washing clothes.

kʊr—leprosy.

khʌdər—N. of grass used as hay in winter.

khʌll—threshing floor for rice and wheat.

'khɛ·ṛu—wound or ulcer.

'kh ṇʊs—a ball (for play).

khʊ'raṛu—N. of a foot-disease among cattle.

mach—honey, Bhiḍ. 'maṭhi.

'maṇu—frog, Bhiḍ. 'mɛ̃·ḍõ.

'matthʊ—boy, pl. maṭṭh, Bhiḍ. 'maṭṭhu. *cf.*, the delicate ʊ of bʌnʊ above.

mɪg—the wild goat, pl. 'mɪggã.

nʌm—refusal.

nʌnɪ'hal—maternal grandfather's home.

'nɛrṛu—mangoose, Bhiḍ, nøl.

pʌtḷ—leaf, Bhiḍ. 'pʌṭlõ.

'pakhʊ—the fan used in a flour-mill, pl. pakh.

'phagʊ—fig, pl. 'phagʊã, Bhiḍ. 'phɛ·gõ.

'phugət—chaff.

'phʊrṛu—flower, pl. 'phʊrṛuã. Bhiḍ. 'phuṛõ.

rʌtt—blood.

'sʌndɪr—tool, pl. 'sʌndrã.

sʌr—a hole in a flute.

sʌt-bar—N. of a flower (Pañj. sʌt-'bʌrga).

ʃʌrbət—syrup.

ʃəllu—cold, *i. e.* coldness, Bhiḍ. ʃillu.

'ʃe·tthu—wax.

ʃimmər—mucus.

ʃʊꞌkaɽ - a field in which vegetables have been culti-
vated.

ꞌtapṇu—a field well-exposed to the sun.

tʊtt—face, Bhiḍ. tuttər.

ṭeṇ – tin.

ṭir—the eye, pl. ꞌçirã.

ṭḷikʌṇḍ – triangle.

ṭhul—egg.

ʦɩnn—the trident-mark in a temple.

ʦɩꞌɽɔllu—bird, pl. ʦɪɽꞌɔllã.

ʦɔṭṭ—a despicable rogue (contemptuous), pl. ꞌʦɔṭṭã.

When not used comtemptuously the word is masc.

ʦhʌppər—a straw-hut.

ʦhɛꞌṭḷ—a rice-field.

ʊꞌʃarnɪoṭ—rubbish.

ʣaṇu—knee, pl. ꞌʣaṇʋã.

ʣhɛll – bush. Bhiḍ. ʣhʌll.

The above list will indicate that in Bhal. neuter end-
ings in – õ do not occur. I have, however, noticed a few
words with – õ ending, which seem to be loan-words from
Bhiḍ., e.g.:

ʦoɪõ—apple.

ʦɪꞌrõ—apricot, pl. ꞌʦirã.

ꞌmʊʦhuõ
or }—firebrand.
mʊʦhuo

(III) Specimens of neuter vocabularies in Khasālī.

The neuter vocabularies in this dialect generally
correspond to Bhiḍ. A few particular neuter words may
be mentioned:—

bɪꞌlaɽ—cat. Bhiḍ. bɪlꞌao is māsc.

bɪꞌleɽu—young one of a cat.

'bhiḍru—young one of a sheep.

d'ə̃i—curd, Bhiḍ. 'dʑʌmmɔru dʊd (lit. "condensed milk").

'eŋkhru – tear (fram the eyes), Bhiḍ 'ə̃·khu.

'kʌpṛu—cloth.

'kẽdu—bran.

koṭ—a coat, Bhal. kɔ·ṭ.

kʊk'ṛeṭu—young one of a cock.

'phuṛu – flower, Bhiḍ. 'phuṛõ Bhal. 'phʊrṛu.

'sɔnnu—gold.

ʃuṇà—dog.

ʃʊ'ṇeṭu—puppy, pl. ʃʊ'ṇeṭã.

The Neuter gender as a grammatical System in Bhad. Inflection.

The declension of *singular* neuter nouns ending in a consonant as ghʌr "house" is the same as that of masc. nouns. But in *plural* there is a difference. Thus while the nominative and plural accusative plural of lʊ'har 'blacksmith" is lʊ'har, the nom. acc, pl. of ghʌr is 'ghʌrã. Khas. maintains the form 'ghʌrã in all the cases (plural) :—

nom.	'ghʌrã	ab.	'ghʌrã-kà
			or-trà
acc.	'ghʌrã	gen.	'ghʌrã-kɛra-u-i
ins.	'ghʌrã -sɛi	loc.	'ghʌrã tɪr.
dat.	'ghʌrã		

Bhal. however, keeps the form 'ghʌrã in only the first two cases, in other cases (except the *e.g.*, and gen. cases) the form is 'ghʌran, ghʌ'ran or ghʌrn. The following **plural** declensions of ghʌr and lʊ'har in Bhal. will indicate the difference:—

nom.	'ghʌrã	nom.	lʊ'har
acc.	'ghʌrã	acc.	lʊ'har

ag.	'ghᴧrɛ	ag.	l'ʋhaɾɛ
ins.	none	ins.	lʋ'harən·ɔɛi
dat.	'ghᴧran or ghᴧ'ran	dat.	lʋha'ran
ab.	'ghᴧran or 'ghᴧran-kɛri	ab.	lʋ'harən or lʋ'harən-'bɛɾiã
gen.	ghᴧrkɛu·eu-ei	gen.	lʋhar'kɛu-eu, ei
loc.	ghᴧrn·mᴧʤ or ghᴧrn-ᴧntər	loc.	lu'harən-mᴧʤ or ,, -ᴧntər

Bhiḍ. maintains the form 'ghᴧrã in a larger number of cases than Bhal. does, and so lies midway between Khas. and Bhal. in this respect:—

Declension of ghᴧr in Bhiḍ (plural): —

nom.	·ghᴧrã
acc.	'ghᴧrã
ag.	'ghᴧrẽi
dat.	ghᴧrn
ab.	ghᴧrn-'kɛrã or ghᴧrãnã
gen.	'gbᴧrãkɛro-u-i
loc.	ghᴧrn-mã.

It should be noted that the nom. and acc. plural of ghᴧr in Guj. also is 'ghᴧrã.

A common neuter ending in Bhad. is -u. wheih in the singular remains unchanged, but in plural becomes ã. Thus while Khas. masculine 'bhɛḍḍu "male sheep" has the nom. acc. pl. 'bhɛḍḍu, the ncuter 'matthu "boy" has the nom. acc. pl. 'matthã. The declension of Bhiḍ. 'matthu is similar to that of ghᴧr, but in Bhal. the word is pronounced matthʋ; the final ʋ is heard with great difficulty, though there is a visible rounding of the lips. Bhal. words similar to this are bᴧnʋ "betrothal", 'pakhʋ" "the fan used in a flour-mill.

A peculiarity of this ending in Bhal is that the plural has no termination, thus the plural of Bhal. 'maṭṭhʋ, (n.) is maṭṭh but the plural of Bhal. 'akhu (also n.) "tear" ending in the ordinary u, is 'akhã. The following plural declension of Bhiḍ. and Bhal. 'matthu and 'maṭṭhʋ respectively will indicate the difference: –

Bhiḍ.		Bhal.	
nom.	'maṭṭhã	nom.	maṭṭh
acc.	'maṭṭhã	acc.	maṭṭh
ins. and ag.	'maṭṭhɛ̃i	ins.	'maṭṭhən-sɛ̃ĩ
		ag.	'maṭṭhɛ
dat.	'maṭṭhən, 'maṭṭhənjo	dat.	'maṭṭhən
ab.	'maṭṭhən-kɛrã	ab.	'maṭṭhən-bɪɾiã
gen.	'maṭṭhã-kɛro	gen.	'maṭṭhkɛu-eu-ei
loc.	'maṭṭhən-mã	loc.	'maṭṭhən-mʌʣ
			or—ʌntər.

The tendency to n. pl. ã is so strong that it is extended even to echo-words as in 'maṭṭhã 'sʋṭṭhã ; "boys etc. (Bhiḍ.).

There is another common neuter ending—õ in Bhiḍ. mentioned in the above vocabularies. The suffixal ending —õ is maintained in the singular forms of all the cases, while the *plural* ending is u, maintained in nom. acc. and gen. The following declension of Bhiḍ. phu'ṛõ "flower" will indicate the difference:—

Singular		Plural	
nom.	phu'ṛõ	'phyɾu	
acc.	phu'ṛõ	'phyɾu	
ins.	phu'ṛõə	'phyɾɛ̃ĩ	
dat.	phu'ṛõe	'phyɾən	
ab.	phu'ṛõərã	'phyɾanã or 'phyɾən ke'rã	
gen.	phuṛõɛro-u-i	'phyɾu kɛro	
loc.	phuṛõɛ̃-ma	'phyɾən-mã	

Adjectives.

The neuter sg. adj. ending is—u, the masc. ending being —o, e. g. Bhiḍ. 'roṛu 'matthu "a handsome boy" but cf. masc. roṛo 'mẽṇu "a handsome man," Bhal. 'ruḷḷu "handsome" (n.). masc. being 'ruḷḷo.

The n. pl. adj. termination in all the dialects of Bhiḍ. is—ã, the masc. ending being—e, thus Bhiḍ. and Khas. 'bᴀḍḍã 'ghᴀrã "large houses", Bhal. 'bᴀrã ghᴀrã, but cf. masc. Bhiḍ. 'bᴀḍḍe 'ghore Bhal. 'bᴀre ghore "big horses." It should be noticed that Guj. neut. sg. adj. termination is ũ pl.,—ã. e. g. Guj. 'bᴀrũ ghᴀr "a large house", 'bᴀrã ghᴀrã "large houses."

In declension most of the dialects change the final adjectival—u into—e in oblique cases, but Southern Bhal. keeps the—u unchaged in all cases (except in nom. and acc. pl., where it becomes—ã); thus in Southern Bhal. 'ruḷḷu 'matthu "a handsome boy" is thus declined:—

Singular	Plural
nom. 'ruḷḷu 'matthu	nom. 'ruḷḷã 'matth
acc. 'ruḷḷu 'matthu	acc. 'ruḷḷã 'matth
ins. 'ruḷḷu 'matthe-sei	ins. 'ruḷḷu 'matthən-sei
ag. 'ruḷḷu 'matthe	ag. 'ruḷḷu 'matthe
dat. 'ruḷḷu 'matthe	dat. 'ruḷḷu 'matthən
ab. 'ruḷḷu 'matthe·bıṛiã	ab. 'ruḷḷu 'matthən-'bĩṛia
gen. 'ruḷḷu 'mattheu-eu-ei	gen. 'ruḷḷu 'matthkeu-eu-ei
loc. 'ruḷḷu 'matthe-mᴀdz or ᴀntər	loc. 'ruḷḷu matthən-mᴀdz or ᴀntər
voc. 'ruḷḷu 'mãttha	voc. 'ruḷḷu 'matthio

In masc., however, the same dialect (Southern Bhal.) has the adj. termination—e in all the oblique cases singular and all the cases plural, e. g. 'ruḷḷe 'ghorən- sei "with a nice horse" 'ruḷḷe 'ghorən sei "with nice horses."

Northern Bhal., however, follows the other dialects of Bhad. by converting the adjectival—u into—e in oblique cases, *e. g.* cf.

South Bhal.

ˈɪni ˈrʊllu ˈmaṭṭhe ɪˈnɑm pʌ̃u

North Bhal.

ˈɪni ˈrʊlle ˈmaṭṭhe ĩˈnɑm pʌ̃u

"this good boy has received a reward."

Genitive endings.

The genitive endings of nouns also serve as adjectival terminations and so take the neuter gender if the succeeding noun has that gender. The following terminations may be noted for each dialect:—

	masc. sg.	n. sg.	masc. pl.	n. pl.
Khas.—	ˈkɛra	—ˈkɛru	—ˈkɛre	—ˈkɛrã
Bhiḍ.—	ˈɛro	— ɛru	—ˈɛre	—ˈɛrã
Bhal.—	ɛu	—eu	—eɪ	—eɪ
		North Bhal.—ɛ̃u		

To illustrate the above terminations, we may note the following:—

"the boy's horse" "the boy's house" "the boy's horses" "the boy's houses"

Khas.	ˈmaṭṭhe-kɛra	ˈmaṭṭhe kɛru	ˈmaṭṭhe kɛre	ˈmaṭṭhe-kɛrã
	ˈghoṛa	ghʌr	ˈꭗhoṛe	ˈghʌrã
Bhiḍ.	ˈmaṭṭhero	ˈmaṭṭheru	ˈmaṭṭhere	ˈmaṭṭherã
	ˈghoṛo	ghʌr	ˈꭗhoṛe	ghʌrã
Bhal.	ˈmaṭṭheu	ˈmaṭṭheu	ˈmaṭṭheɪ	ˈmaṭṭheɪ
			(n. bhal. ɛ̃u)	
	ˈghoṛo	ghʌr	ghoṛe	ˈghʌrã

The nasality of gen. sg. —ɛ̃u occurring in North Bhal. reminds one of the normal nasal ending of n. sg. adj. ending in Guj. as in ˈbʌṛũ ghʌr "a large house."

Predicative adjectives.

The n. gender occurs not only in attributive, but also in predicative adjectives, e. g.—

'khʌru "good"

'dɔˑltikɛrã 'bhʌlu nʌũ 'khʌru

"a good name is better than wealth."

pərãi 'khʌru thɪũ

"the last but one year was good" (this example, strictly speaking, is an impersonal phrase, which will be noticed presently).

'dhɔbbɛru 'kutər nə 'ghʌrɛru nə 'ghaʈhɛru

"a washerman's dog is fit neither for the house nor for the washing Ghat (well-known proverb).

Pronominal adjectives.

The n. termination of these adjectives is the normal —u for sg., —ã for the plural. e. g. Bhid.

sg.	pl.
iru "like this" (near	irã "like these" (near)
ɛru "like this" (distant)	ɛrã "like these" (distant)
uru "like that (near)	urã "like those" (near)
tɛru "like that" (distant)	tɛrã "like those" (distant)
dzɛru "like which" (relative) pl. dzɛrã	
kɛru "like which?" (interrogative) pl. kɛrã.	

The masc. terminations for the above, however, are as usual– o (sg.) and—e (pl.) as iro, ire etc.

Neuter adjectives ending in—ũ.

There are a few neuter adjectives ending in -ũ in the nominative case, but the real n. termination even here is -u, the nasality being a survival of Skr. adjectival termination—*am*. Examples from Bhid.:—

ṅ. sg.		n. pl.
'ɛg grũ	"frontal"	'ɛ ɟgriã
'dyrũ	"distant"	'duriã
bɛ̀'ijũ	"upper"	bɛ̀ijã
bʊnvũ	"lower"	bʊnniã
nɛ‧'rũ	"near, lit. pertaining to one that is near"	'nɛ‧r̥ã
pɛt'tũ	"backwards"	'pettiã
ɛ̃‧'ṭḷũ	' inner"	'ɛ̃‧ṭḷiã
ʊt'trũ	"northern"	'ʊttriã

The masc. forms for the above end in—ĩõ (sg.)
—ĩẽ (pl.) as 'ɛggriõ, 'ɛggriẽ, etc.

Adverbial phrases for inanimate objects.

There is a number of curious pronomino-adverbial
phrases which it is difficult to explain. They refer *only*
to inanimate objects; they cannot be necessarily connected
with the neuter, for n. refers to animate objects as well, as
'mãṭṭhu "boy", but these phrases may have their origin
in the n. gender.

The phrases occur in Bhiḍ :—

illɛrelɛi "for this very thing" (near). If the object
is animate, then ɪ'serelɛi is used, though this phrase can be
used for inanimate objects as well.

 ɛ̀llɛrelɛi—"for this very thing" (distant)
 ʊllɛ relɛi—"for that very thing" (near)
 tɛ̀llɛ'relɛi—"for that very thing" (distant)
 dzɛ̀llɛrelɛi—"for which very thing" (relative)
 kõllɛrelɛi—"for which very thing?" (interrogative).

The more general phrases both for animate and in-
animate objects would be ɛ'serelɛi, ʊ'serelɛi etc.

Pronouns—

The Demonstrative Pronouns in Bhad. have a neuter ending – **n** only in the noun and acc. sg., in other cases and in plural they are declined exactly like masc. The genitive case, however, like the genitive case of nouns, has the usual neuter endings as noted above.

Nom and acc.

n. sg.	masc.	n. and masc. pl.
ɪn "this" (near)	i	'ɪnã
ɛn "this" (distant)	ɛ	'ɛnã
ʋn "that" (near)	ʋ	'ʋnã
tɛn "that" (distant)	tɛ	'tɛnã
ʥɛn "which (relative) or who"	ʥɛ	'ʥɛnã
kɔ·n "which (interrogative) or who"	kɔ·n	'kɔ·nã

The difference between Bhiḍ. and Bhal. in this declension is only phonetic. While Bhiḍ. has the final -ṇ. (the retroflexion, however, is so slight that often in quick speech only **n** is heard), Bhal. has **n**. For the genitive case cf.

	sg.		pl.
Bhiḍ.	təˈseru ghʌr "his house"		təserã 'ghʌrã
Khas.	tɛ̀kɛru ghʌr	,,	tɛ̀kɛrã 'ghʌrã
Bhal.	tɛˈseu ghʌr	,,	tɛˈseɪ 'ghʌrã

For masc. cf. Bhiḍ. təˈsero 'ghoṛo, "his horse" təsere 'ghoṛe etc. (pl.)

Among the Personal Pronouns only the genitive case has neuter when the succeeding noun has the n. gender, as 'meru ghʌr (Bhiḍ. and Khas.)

Bhal. meu gʜᴧr North Bhal. meũ gʜᴧr "my house",
pl. 'merã 'gʜᴧrã (Bhiḍ. and Khas.) 'meɪ 'gʜᴧrã (Bhal.)
"my houses."

Similarly.	Bhiḍ.	Khas.	Bhal.
"Our house"	'ˌʃʃu gʜᴧr	ãĩkeru gʜᴧr	ə'seu gʜᴧr
"Our houses"	'ˌʃʃã 'ghrã	ãĩkerã 'gʜᴧrã	'əseɪ 'ɛhᴧrã

Similarly for the 2nd pers. 'tʊʃʃu gʜᴧr "your house"
pl. 'tʊʃʃã gʜᴧrã (Bhiḍ.) etc.

Conjugation—

The gender of the verb itself, when used as an in-
finitive mood, and not governing an object, is neuter, as
it is in Guj.; cf. 'kɛrnu "to do" Guj. *karvũ*, 'mᴧrnu "to die"
Guj. *marvũ*, 'dɛṇu "to give", Guj. '*dɛvũ*, 'bɪʃnu "to sit,"
Guj. '*besvũ*. So when the infinitive mood is used as a
subject, adjectives connected therewith attributively or
predicatively have the neuter gender, e.g., 'məˌu gàṇu zəryri ɛ
(Bhiḍ.) "My going is necessary, i.e., it is necessary for me
to go."

Here 'mɛru has the n. gender. pᴧrnu əbẽ'tʲu (n.)
'bhɔ·te (Bhiḍ.) "to study is difficult." 'roṇu 'cᴧŋgu nᴧĩ' "it
is not good to weep." 'tʊ̣tterᴜ 'siṇu 'rʊʃʃerᴜ pɪ'tɛ·ṇu gʜᴧr
'bhɔ·te (Bhiḍ.) "a home is the mending of the torn and the
propitiation of the angry" (Proverb). A common ex-
pression "for communication" is 'ɛ̣nu gàṇu (Bhiḍ.) (lit.
"coming and going").

The infinitive keeps the n. ending when it is used as
an object or has the future sense, e.g., 'kᴧsri 'bhɔ·ṇu pɛ̀rtã
"having read of (your) being ill." ìri tʊs'ɛ̃i 'ɛṇu "you
shall come here." The n. ending is also extended to "echo-
words" after the infinitive, as in 'tᴧnnu 'tᴧnnu "to keep
well-dressed."

When, however, the infinitive mood governs an object, it takes the gender of that object, thus we have bhʌtt 'khaṇu " to take rice " bhʌtt being n., but rɔ·ṭṭi 'khaṇi " to take bread" (fem.), 'leḍḍu 'khaṇo ''to eat laḍḍu" 'leḍḍu being masc.)

Present Participle—

The Present Participle takes the n. gender even in Bhid., in which the present tense has no special n. ending, e.g., mī 'maṭṭhu khḗrtu khɛ̀rtu lā'u ''I saw the boy playing," 'gʌllā 'kɛrtu rāṇu ''to keep speaking'', 'khãtu rāṇu ''to keep eating,'' 'hʌstu rãṇ'u to keep laughing 'dḗ·tu rãṇu ''to keep giving.''

The Present Tense—

In this tense both Bhal. and Khas. have a special ending in the 3rd person, but Bhid. has no such special ending. Thus these endings in Bhal. and Khas. are:—

n. sg.	masc. sg.	n. pl.	masc. p.
Bhal.—tu	—to	—tã	—te
Khas.—tu	—tà	—tã	—te

e. g.

Bhal.—'bhɔ·tu "is"	'bhɔ·to	'bhɔ·tã	'bhɔ·te
or	or	or	or
bhɔ̃tu	'bhɔ̃to	'bhɔ̃tã	'bhɔ̃te
Khas.—'bhʌɔ̃tu	'bhʌɔ̃tà	'bhʌotã	'bhʌɔ̃te

But Bhid. has 'bhɔ·te, 'bhɔ·tən both for masc. and n.

The Future Tense.

In this, however, Bhid. has not only a n. ending in the 3rd person, but also in the 2nd person, if a boy ('maṭṭhu) is to be addressed to; these endings being 'lu and 'lã both for 2nd and 3rd person, e. g. 'bhɔ·lu "thou (a boy) shalt be (2nd pers.) or it shall be (3r pers.)" pl. 'bhɔ·lã, but masc.

will be ᵇbhɔ·lo, ᵇbhɔ·le.   In Khas. 3rd pers. Fut. n. has ū and ā̃ in sg. and pl. respectively, thus ᵇbholū, ᵇbholā̃, but masc. ᵇbholɑ, ᵇbhole.

Bhal., however, has the same endings for masc. and n. Future, *viz*. ʊ, as bholʊ, pl. bhon or bhol.

The Past Tense.

The past tense is formed by the past participle, which has two forms, active and passive. The n. forms of this participle are interesting, as they undergo many *Ablaut* changes. The general n. ending in the 3 dialects is – ū (sg.)—ā̃ (pl.) (if the verb ends in a vowel, otherwise u). while the masc. ending is—o sg.—e pl. in Bhal. and Bhid., —ɑ (sg.) – e (pl.) in Khas.

Examples:—

bhū (Bhid) "was", "became" èru ki bhū "how did it happen"?

(but masc. bhuo (Bhid.) bho (Bhal.) bhua (Khas.)).

thìū ₍Bhid.) "was" dɑr ᵍghɑɽoru thìū, ten ᵎnʌʃʃu

Bhal. thēu   "the door was open, it ran."

(masc. thìo)

pəɽheū "taught" ᵎteṇi ᵇmaṭṭhu pəɽheū

(Bhid.)   "he taught the boy" but cf. masc.

          ᵎteṇi mè·ṇu pəɽᵎhɑo "he taught the

man".

kheū (Bhid.) "ate" pl. khā̃

(Bhal. khā̃u)   mĩ bhʌtt kheū

          I took rice" but cf. masc.

          mĩ pʊᵎlɑo kʰaʊ "I took pulao."

          ᵎteṇi ᵇbe·rā̃ khā̃ "he ate berries",

but masc. pl. is khɑe,

ɛ̃ũ (Bhiḍ.)   "came"   'maṭṭhu ɛ̃ũ

Bhal. (ɑ̃ũ)   pl. ɑ̃

                                    "the boy came"

                                    pl. 'matṭhɑ̃ ɑ̃

                                    "the boys came"

masc. is Bhiḍ ɑo ⎫
           Bhal. ɑυ ⎭ sg.

         Bhiḍ. ɑe ⎫
         Bhal. ɑ ⎭ pl.

'hʌssu "laughed" pl. 'hʌssɑ̃.

ʤɔũ "spoke" pl. ʤɑ̃.

ʤɛ̃u "given birth to" pl. ʤɑ̃.

ɟɛ̃ũ (Bhiḍ.) "went"   pl. ɟeɑ̃ (Bhiḍ.)

Bhal. gɛ̃u   gɪɑ̃ (Bhal.)

       But cf. masc. sg. ɟɔu   (Bhiḍ.)

                            gɛu   (Bhal.)

                  masc. pl. ɟee (Bhiḍ.)

                       gɛe (Bhal.)

mũ (Bhiḍ.) — died, pl. mũɑ̃ (Bhiḍ.)

(Bhal. 'mʌrũ)   Bhal. 'mʌrɑ̃

kĩũ (Bhiḍ. and S. Bhal.)—did, pl. kiɑ̃

(N. Bhal. 'kʌru)   (N. Bhal. 'kʌrɑ̃)

Impersonal phrases.

The ordinary past participle is also used in the impersonal sense, and then only the n. gender is used *e. g.*

'lɪkhu ? "have you written?" {lit. has (it) been written?

kɪ̃ũ ? "have you done "?

'ʃuɳu ? "have you heard"?

Such phrases are used without any literal reference to the subject or the object. It is evident that this idiom is inherited from Skr.

Similarly, to indicate things in general, the n. gender is used :—

sʌb 'hʌcchu làɳ ! "May they see everything good!"

mĩ kɪch 'buru nə kɪ̃ũ "I have not done anything wrong".

'thóru tə 'roru "a little, but good" (Proverb).

ʤæn bhũ tɛs gàɳe de

ʤɛn rʌũ tɛs baɽ dὲ

"Let go what is past, take care of that which remains" (Proverb).

Cf. Impersonal phrases like the following :—

ʤ̃ɛu —"it has dawned."

'mʌnənu pøũ "(he) had to admit."

A striking peculiarity of the Impersonal in Bhaḍ. is that even intransitive verbs, as in Skr., are used in the passive voice, and when in the form of past participle, take only the n. gender :—

Bhid.:—

mī	nəhĕu	—I bathed (lit. it was bathed by me).
mī	rǿũ	—I wept.
mī	'hʌssu	—I laughed.

Bhal.

mĕi	dzɔũ	—I said *cf.* Guj. kahjũ.
mĕi	'lʌɾu	—I fought.
mĕi	'khʌŋkhu	—I laughed.
mĕi	'bʌkku	—I was angry.
mĕi	'bʌntu	—I greeted.

The Involuntary (?) Past Passive Participle.

Besides the ordinary Part Participle which can be used both in the active and the Passive sense, Bhid. has another participle, which it is difficult to name. This participle has two senses, positive and negative. When used positively, the sense is involuntary, *i.e.*, the agent is taken as utterly helpless in the action mentioned, and the case used in connection with the participle is not the Instrumental, but the Ablative. The structure of this participle consists of **j** (being a retention of the old Skr. **y** of the Passive), besides the usual participle termination, *e.g.*, Bhid. mī 'paṇi pɪũ "I drank water." Here pɪũ is the ordinary past passive participle, and the case used is the Instrumental mī " by me "—the literal meaning being "water was drunk by me." But now *cf.* Bhid. mī kĕrã 'paṇi pi'jũ "water was drunk by me involuntarily." Here pi'jũ is the Involuntary past passive participle, while the case

used in connection therewith is not the Instrumental **mī**
but the Ablative **mī-kèrā**. This is one use of the Participle.
Another use is negative, and when used negatively, the
participle implies failure of the action, and the case used
is not the Ablative, but the Instrumental. Thus the
same sentence can bə put negatively as **mī 'paṇi nə pi'jũ**
" I could not drink water" (lit. water could not be
drunk by me). The occurrence of this participle is
interesting· It seems to have originated from the com-
parative failnre of the ordinary past participle—though
passive in origin—to give the passive sense, for it had
begun to be used as the ordinary form for the active past
tense. To give the true passive significance the old *y* of
Skr. was restored and keᵤt in the past participle. Whatever
the origin of this construction may bᵥ, it is used copiously
in the **neuter** gender in Impersonal phrases, *e.g.*

Bhid.

mī nə gèijũ	" I could not go"
but **mī kèrā gèijũ**	" I went involuntarily."
mī ne dzøi'jũ	" I could not speak"
but **mī kèrā dzøijũ**	" I spoke involuntarily."
mī nə ṭhyijũ	" I could not touch"
but **mī kèrā ṭhy'ijũ**	" I touched involuntarily."

Similarly Bhal. uses this Participle copiously, the
Neuter ending being **oũ** instead of Bhid. **ũ**. 1t is interesting
to note that even the verb substantive **'bhɔ'ṇu** "to be" can be
used in the Passive sense, as it is in Skr., *e.g.*, Bhal.

tei dəvae sei 'radzi bhøi'joũ? "was recovery possible by
thy medicine?" **bhøi'joũ** being the **neuter "Involuntary"**
past passive participle.

Similar neuter participles for other verbs in Bhal.

With Instrumental.	With Ablative.
khai'joũ "(involuntarily) eaten"	nə khei'joũ "could not be eaten"
pi'joũ "(involuntarily) drunk"	nə pi'joũ "could not be drunk"
dzøi'joũ "(involuntarily) spoken."	nə dzøi'joũ "could not be spoken."

Thus like Bhid., Bhal. also uses the Instrumental *e.g.*, mẽi (Bhid. mĩ) "by me" in connection with the negative sense and the Ablative, *e.g.*, mɛ·'ra (Bhid.) mĩ-kɛ̀rã) "from me" in connection with the positive sense. *e.g.*, Bhal.

mẽi nə 'hɛssjoũ	"I could not laugh".

but

mɛ·'ra 'hɛsssjoũ	"I laughed involuntarily."
mẽi nə dzhull'joũ	"I could not sleep."
but mɛ·'ra dzhull'joũ	"I slept involuntarily."
mẽi nə ɛi'joũ	"I could not come."
but mɛ·'ra ɛi'joũ	"I came involuntarily."
'tɛni nə dzi'joũ	"he could not live."
but tɛ'sa dzi'joũ	"he lived involuntarily."

Conclusion.

The above study gives us the following three points:—

1. The living occurrence of the Neuter Gender in Bhadarwāhī, being the preservation of a grammatical phenomenon indo germanic in its origin.

2. The striking similarity of the three dialects to Gujarātī in this respect, even in details of terminations etc.

3. Innovations like the Involuntary past passive Participle, the Diminutive suffixes of various " degrees of diminution," a variety of neuter suffixes like—ō, ɛ̃ etc. This indicates that these dialects are not a mere decadence of the old but a further evolution of linguistic phenomena which may have an important bearing on general linguistics.

Under what circumstances the people with languages now so spatially apart as Bhad and Guj. but linguistically so allied come to be separated is a torturing question which only later research may solve but which the above study has brought into further prominence.